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known as an *embarras de richesse*. Every page yields points of interest upon which he would willingly dilate, either in the way of bringing additional arguments to support the author's view, or else in way of refutation. As this is manifestly impossible in a brief review, I defer to another occasion the discussion of some points of interest connected with this subject; in the meantime I would conclude this article by saying that Dr. Leisi has produced a book of very great value, displaying both erudition and acuteness, and forming a really serious contribution to the study of Greek law. I have noted a number of incorrect references, but the great defect of the book is that it possesses no index.

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*Commentaire anonyme sur Prudence d'après le manuscrit 413 de Valenciennes.* Par JOHN M. BURNAM. Paris: A. Picard et Fils, 1910. Pp. 300.

In this work Professor Burnam, whose interest in the glosses on Prudentius has already been shown by his *Glossemata de Prudentio* (1905), prints a hitherto unpublished commentary on that author from a MS in the municipal library at Valenciennes. A brief preface states that the transcription was made in part by the editor and in part by M. Hénault, assistant librarian at Valenciennes. A detailed description of the MS is reserved for another occasion, but the announcement is made that it was copied by a Low German or Netherlandish scribe, and that the work itself is to be assigned to Remi d'Auxerre (the commentator on Donatus, Martianus Capella, and other authors). It may here be stated that two references in the glosses to Johannes Scotus furnish a *terminus post quem*.

The glosses contain little original information, but much second-hand learning, the sources of which Professor Burnam has carefully traced, line by line, in a long appendix. The author was acquainted with the Greek language and many of his glosses are but translations of Greek words, but the limits of his knowledge of Greek history and literature may be seen, for example, in the passage on p. 69, l. 233, where it is not Socrates but Pythagoras who is forced by the Athenians to drink hemlock, or on p. 220, l. 1113, where he says: "Tragoediae sunt carmina quae privatorum hominum miserias continent." (Contrast Arist. *Poet.* xiii, and see note on the passage in Burnam's appendix.) His knowledge of the city of Rome is hardly based upon personal observation, for he says (p. 53, l. 508): "Tarpeius mons est Romae in quo Capitolium et Pantheon." It would be of interest to know the source of his limitation (p. 125, l. 188) of the number of the Cyclades to nine; Strabo, Mela, and Pliny the Elder enumerate from twelve to fifteen of them.

Professor Burnam has in his text made certain duly indicated corrections of the MS. These in general seem justified, but it may be questioned whether two glosses dealing with the much-disputed title *Dittocheum* have received consistent treatment. The first of these, prefixed to the commentary on the poems, is a gloss upon Gennadius' life of Prudentius (Gennad., *De Viris Illust.* xiii), and reads (p. 11): "DIROCHEU dicitur duplex refectio et ideo sic praetitulatur quia de veteri et novo testamento compositus habetur." *Dirocheu* has here been emended by Burnam to *Dittocheum*, but in view of the fact that in the second passage (p. 185) he himself retains in the glosses the form *Dirocheum* and of the additional fact that in the passage of Gennadius which is here glossed the form *Dittocheum* rests upon conjecture (cf. Richardson's edition of Gennadius, app. crit.), and that the title is by some scholars regarded as corrupt (Schanz, *Gesch. d. röm. Litt.*, iv, 1, 229), the change from the consistent even though hardly intelligible form *Dirocheu(m)* seems unwise.

Several misprints have been noted, of which but two need mention. On p. 130, l. 347, the *ori* of the MS should be transliterated as ὄρη, not ὄροι. On p. 281 the spelling *idolothitum* is inconsistent with *idoliotitum* on p. 43 and *idolotitum* on p. 139. Which one or which two of these spellings should be cited ought to be stated, if the word is to be placed, as Professor Burnam has done, in a list of *Addenda Lexicis Latinis* at the end of his volume. The book closes with a list of rare words, one of Greek words, and a general index.

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*Galenī de Usu Partium Libri XVII.* Ad codicum fidem recensuit. GEORGIUS HELMREICH. Leipzig: Teubner, 1907. Vol. I, pp. xiv + 496; Vol. II, pp. v + 484. M. 16.

In a brief preface the editor gives account of the relation of his edition to manuscripts and previous editions. Since the few who deign to read Galen resort to the edition of Kühn, it is well to know that it has no critical value. Our present editor, who has previously given evidence of sound method and critical insight, makes it possible to dispense with Kühn in another work and thereby adds to our obligations; but while it may be said, as Helmreich says of himself (I. xii), that even he has not considered the claims of all known manuscripts, we cannot assume to have even approximately a definitive text.

This particular work of Galen possesses considerable interest for the historian of Greek thought. Its aim is to apply thoroughly and consistently the teleological principle in explanation of the structure and functions of the human body, since, as Galen complains, Hippocrates, Plato,